

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 32.

NEW-HAVEN, JANUARY 8, 1820.

Vol. IV

LATEST MISSIONARY INTELLIGENCE.

From the London Evangelical Magazine for December 1819.

OTAHITE.

Extracts of a Letter from the Rev. SAMUEL MARSDEN, to the Secretary, dated Paramatta, New South Wales, June 8, 1819.

REV. AND DEAR SIR,

I have just received various letters from the Missionaries at the Islands, though no public ones. They in general contain the most gratifying intelligence. You will learn with much real pleasure that Pomare is going on well, and has finished his immense building for the worship of the true God. Last month the natives were to hold a grand Pentecost. Nothing like this, as I have had occasion before to remark, has occurred since the days of the Apostles. The work is all of God. The Missionaries, humanly speaking, had no strength for such a work, although in the discharge of their duty, they have endured hardships and privations which will never be known in Europe. Indeed, it is probable, men of more refined education and habits could not have borne them. Had any of the great generals of the earth seen Joshua surrounding the walls of Jericó, with his rams' horns, how contemptible would his conduct have appeared in their sight. Many, even sober thinking men, for years viewed the Mission to the Islands with sovereign contempt, and considered it as the offspring of intemperate zeal. The mouths of gainsayers must now be stopped, and infidels silenced. Facts, which are open to the examination of the bitterest enemies of the cause, cannot be contradicted. This work is evidently of God, and his foundation is sure. What less than infinite power could induce a nation to forsake its gods? The Otaheiteans, king and people, have forsaken their gods and cast them into the

fire, because they were no gods. Their altars no longer stream with human gore; their infants are no longer murdered as soon as born; nor does the poor savage any longer remain without hope and without God. The blessings of Divine Revelation, even on this side of the grave, can never be duly appreciated.— It is impossible for those who have never seen a Heathen near death, to imagine the terrible nature of his situation. He has no magnetic point by which he may steer his shattered bark through the dark and stormy seas that roll between the present and the future world. A horrible darkness, a satanic dread, an anguish such as guilt alone inspires, rack the tortured mind more and more as death approaches; while the frantic friends of the poor dying Heathen, yell, howl, dance, shout, and distort their features into a thousand horrid forms; to frighten death from his trembling prey. Now, blessed be God, Jesus steps in between Satan and Death, and the dying Otaheitean, saying, "Fear not, I have the keys of Death and Hell." Satan has lost so much of his dominion in the islands, that he will never regain his former holds. The Otaheiteans are now furnished with the sword of the Spirit, (the word of God) by which they will be able to defend themselves from the common enemy. They can now read for themselves the holy precepts, and precious promises of the Gospel, which will be both their guide and consolation in life and death. I do rejoice with the Society. I feel thankful to Almighty God for his mercies to these poor Heathens, for whom I can say that I have often 'travailed in pain.' The 'incorruptible seed' is sown amongst them, which 'liveth and abideth forever;' and as God has manifested his power, and taken a people to himself from amongst the Heathen, he will provide for them, he will take care of them; 'because he has cho-

sen them to be his people.' God has blessed the Society's exertions far beyond all our hopes. He has been on our side, and has done much. As workers together with God, much still remains for the Christian world to do.—The weakness of the instrument employed in forwarding this great work, must not discourage us, we must look beyond all second causes to the GREAT FIRST CAUSE, and while we do this, we must use such means as are within our reach to follow closely the openings of Providence.

Considerable supplies of agricultural implements will now be wanted to enable the natives to subdue the soil, and to unite the comforts of civil life with the blessings of the Gospel. These will mutually strengthen each other. The Christian world must not be sparing of their money, nor do I think they will in such a cause. Something more will now be necessary than merely what will supply the wants of the Missionaries, at least for a time, till the cultivated grateful soil returns a joyful harvest. In this country, the government supplies the new settler, when he enters upon his land, with the implements of agriculture and provisions for a time, till his first crop is ripe. Though he brings with him from England the knowledge of agriculture, and habits of industry, yet the wisdom of government deems it necessary to give him further aid. The Otaheitean has neither knowledge nor habits of industry, nor the means of acquiring them without implements. The directors will take into their favourable consideration the civil and political state of the islands, and, no doubt, will adopt such measures as will conduce to the permanent establishment of Christianity and the arts of civilization therein. With my earnest prayers for the divine blessing upon all the labours of the society,

I remain, Rev. Sir, Yours, &c.
(Signed) SAM. MARSDEN.

Extracts of a Letter from Mr. Henry to the Rev. S. Marsden, dated Eimeo, Feb. 4, 1819.

I am now alone here (Papetoi) with my family, and have the school to attend,

and all the other duties of the station to perform myself. My colleague, Mr. Platt, resides for the present near the sugar works, assisting together with Mr. Darling and Mr. G. Bicknell, in putting them up. They are situated two or three miles from hence, at the head of a most excellent harbour, where there is fine land and plenty of water, to keep the mill going the whole year round, should that be necessary. I am happy to say, that the mill answers, and leaves the sugar-cane, after pressure, quite flat and dry. Little has, as yet, been done with respect to planting. The absence of the King at present is a great disadvantage. Were he on the spot, I do not doubt that we should soon get a considerable quantity of ground cleared and planted, but we have no reason to expect him here until after the General Meeting in May. The people are proceeding with much spirit in procuring cocoa-nut oil, and I doubt not but they will persevere in procuring it and other articles, as their subscriptions to our Auxiliary Missionary Society from year to year.*

The King's great Chapel in the district of Pare, in Otaheite, will soon be finished. It will be a wonderful building for this part of the world. The sides consist of upright planks, closely joined together. The great meeting in May is to be held in it. It is expected that the King and a great number of others will be baptized on this occasion, although some of us think it will not be a good time for the administration of the rite, as there will then be so much business to transact, and that it would be better to baptise those who are deemed fit subjects for it, at the respective stations to which they belong.

Mr. Tessier, who is now with Mr. H. Bicknell, in Papara, Otaheite, informs me by letter, that the King who has resided for sometime in that district, and has but lately left it on his tour around the island, strictly observed the Sabbath while there, and attended the worship of God, both public and private regularly. So particular was he with respect to the

* Mr. Darling, in a letter to Mr. Marsden, states that there are a few on these islands who are not subscribers.

observance of the Sabbath, that he had grass cut for his horse on Saturdays, and water prepared, so that there might be no occasion to take him out on that day.

—
Extract of a Letter from Mr Cook to Rev. S. MARSDEN, dated Paofai, Wilks' Harbour, Otaheite, Feb. 24 1819.

The chiefs at Atahuru and of Papaia, Utami and Tati, two sincere good men who are with us, and mean to take up their residence here, are preparing to build a large boat each. Hitoti also, the chief of Tiarei, who lives near us, is getting on very actively with one of 32 feet keel. The principal view of these chiefs in building these vessels, seems to be to visit other islands and carry the Gospel to them. They have themselves profited much by the word of God: they understand the Gospel of Luke, now in their hands, better than most common Christians among our own countrymen. If you mention any subject contained therein, they know where to find it, and if you ask them the meaning, they can in general give a pretty consistent account thereof. I expect another year or two will make a marvellous change in these people.

The King is yet on his tour, from which nothing can divert him; when he has completed it and is gone over to Eimeo, it is probable the sugar-works will be put in operation. Nothing can be done in haste here; few of the natives have been accustomed to obey promptly.

Through the moist state of the air sickness has been very general for some time past. Mr. and Mrs. Bicknell have been ill, Mr. B. apparently near the grave; he is now better, but not considered out of danger.

—
From the English Baptist Magazine for November, 1819.

DACCA.

The following Letters from this station have lately been received at Serampore.

Chittagong, Aug, 25, 1818.

We have five new visitors of the Sutyagooroo's followers upon inquiry now, with us. I expect to baptize two very hopeful young men, one a common Hin-

doo, and the other one of the Sutyagooroo's people, about the beginning of next month. The head Nuwab of Dacca sent a man to request a visit from me a few days ago, but I was too ill to talk much; therefore sent brother Rama-Prusada with my apology, and promise to wait upon him when better; our brother was received very politely, and had above an hour and a half's conversation with him upon the plan of salvation through Jesus Christ; and what appeared rather singular, not a hint respecting the false prophet dropped from his Highness's lips. I instructed Rama-Prusada not to introduce his name, but to confine himself to the Scriptures, unless the Nuwab brought the impostor on the carpet himself. He is to send his English interpreter in a few days to introduce me.

CATHOLIC PERSECUTION.

Dacca, Sept. 20, 1816.

You perhaps may call to memory a short account in one of my letters of the past year, of a promising young man of the Catholic faith, a Portuguese, who was seduced away from the school by the priests and his father, in consequence of his attachment to the Scriptures and increasing knowledge of divine things: also his younger brother, a pleasing lad about twelve years old, was carried away with him, and continued absent for nearly a year. But what scheme can you conceive the priest fixed on, when neither threats nor promises could draw him? He provided him a young wife, made him confess his sins, do penance, but received eight rupees for performing the marriage ceremony! See the end; the word and love of Christ took root in the heart of this young man, which he also continued to press home upon his young wife's mind, (who was brought up from her infancy by the priest) with, I trust, the desired success; the result was, the conversion of both; which the young man could no longer conceal, but called upon me about two months ago, in a state of deep sorrow, for having suffered himself to be seduced from the Lord, and entreated a friendship with me again. An account of his

convictions during the period of his absence proved very affecting indeed, and had sincerity, as proceeding from the renewed heart in all its child-like native simplicity, stamped upon every sentence.

When his father observed the change in the son and wife, which was too evident to be passed unnoticed, as also his constant attendance on the means, he took him to task about four days ago, and asked if he intended to become a "*kafar*,"* an "*Anabaptist*," and give up the holy religion of his forefathers? To which the young man mildly replied, that he was answerable to God only for his religion, and that the truth was to be found in the written word alone, which he was determined to follow, and risk every consequence, depending upon Christ for support.

The above with many other answers, rather tended to irritate than appease the father, who declared, in a rage, that he should quit the house the next morning with nothing more than the clothes he had on, and that his wife should be separated from him. The young man's feelings were roused at the latter part of the threat, to which he replied, (upon remembering the words of our Lord) "He that loveth father, or mother, or wife, &c." I shall now put the question to her, my father, in your own presence, viz. whether she be willing to follow the Lord with me, or continue a Catholic with you, and if she agrees to the former you cannot keep her from me, as in this case, the laws of God and man are on my side; but if she declares her resolution to forsake me, because I have chosen Christ as my portion, I pledge myself to you, that I shall separate without a sigh, and never more trouble either her or you. Upon this declaration, the question was put by the husband. Are you willing to put in your lot with me, and embrace the truth, or continue where you are with my father? To which the young woman replied, (who heard all that took place from the beginning) that she was willing to follow the Lord, and to go with her husband. This reply enraged the father

* A blasphemer.

to the last degree, (who seemed to be prepared for it, having called a party of Catholic friends to his assistance beforehand) and upon hearing of it he rushed upon the young man, tore off his clothes, and then seized a large club, with which he struck him severely: the lad attempted to run out, but one of the Catholic brotherhood seized him about the body, which the former mistook for a friendly interference to save him from his father; but instead of this, he held him fast, until he received some severe blows of the club on the side; but being strong, he made an effort, got clear, and escaped into my house half naked, and nearly doubled together with a blow on the side. This took place between ten and eleven o'clock last Tuesday night. We afforded him protection, and need I say, my dear Pastor, rejoiced over this young champion in the cause of salvation.

I recommended him, as the first thing, to snatch his wife out of the fire, which he happily effected a little before daylight the next morning, at no small risk; for his mother, a stout masculine woman, happening to be awake, overheard the young woman going out, (as they lived in the same house) pursued, and overtook her on the road, where she beat her severely. I have placed them with Solomon, who lives over the Persian school-room, in a little place that I gave him during his residence here, and which will answer for this promising young man and his wife, (and save them house rent) after Solomon's departure hence. Now, as to this new and gratifying acquisition in a place like Dacca, I have to apply to you for advice, and some small pecuniary assistance, sincerely trusting that the latter will not be misapplied, nor the application appear premature, after the proof which this young man has given of his attachment to the Saviour and his interest.

He is twenty-two years old, has been married about ten months, is smart, steady, communicative, and intelligent; got off a pretty large portion of the Scriptures by memory during the two periods in which he attended the school, as likewise instruction from his constant attendance under the means, (when able

to attend.) He is a tolerable English scholar for a native, and writes an elegant hand, which would prove a means of supporting him amply in a public office.

But what appears most encouraging, he reads and writes the Bengalee language well, and understands, as well as speaks fluently, the various provincial dialects of these parts; therefore it would appear as if the Lord had already prepared him to set about the good work of winning souls. I shall, however, wait your answer, and take the liberty of allowing him ten rupees a month, until I hear from you; as the nature of the case, which is so closely connected with the honour and interest of the cause, calls upon us for aid. I omitted to mention, that he was wholly depending upon his father.

I think of receiving him about the end of the month; and himself, wife, and a few of the Sutyagooroo's people will be baptized with them about the end of the next, should the Lord please to continue us.

NEW ZEALAND CHIEFS.

The following letters were written by two New Zealand Chiefs, who have lately left England to return to their native land.

JOSEPH TYSO.

Wallingford.

Baring in the Downs, Jan. 16, 1819.

My dear friend and brother Mr. Hassall, I have been very ill since I received your letter, at Missionary House, and on board ship. Our ship got aground, and came back to Chatham, and put into dock, and we went to Brompton to lodgings very comfortable; and in a few days I better, and Mr. Bickersteth come to see me, and in sick bed. I quite rejoice to see him—I could not speak, my voice quite stop. When I in my bed sick, I look to Jesus. I pray to him to make me better and happy. I no fear death when I sick, because Jesus die for me, poor sinner. He gives me new heart, feel no happy when on board ship. You told me one day you never learn bad language—

suppose you learn bad language, I no love you: Christians no sware. When I came to England I began to pray to Jesus Christ to forgive my sins and to make me happy.

Suppose I hear any body read the Bible, I quite rejoice. I go home to my own country, and tell my countryman what Jesus has done for my heart. Captain Lamb a very kind man. Thank you, for take care of me aboard. God bless you.—Farewell.

Your affectionate friend,

THOMAS TOOL.

My dear brother and friend Mr. Hassall—I hope you very well; I very well myself. I pray Jesus Christ every night make me happy.—I on board the Baring now; very big ship, three hundred convicts, besides sailors, soldiers, and passengers: in all, five hundred people. My heart very sorry. Three men flogged yesterday, all the same as [on board the] Kangaroo*. no like to see it. I could not like to be flogged at all.—Thank you, Mr. Hassall for your long sweet letter, only I cannot read it [very well,] yet Mr. Hall read it to me. I pray dear Jesus to learn [me] to read the book. How kind Missionary people pray for me every night, and all New Zealand men. My heart no quite good yet. I pray Jesus make it good. My heart most break, leave kind friends behind: Mr. Pratt, Mr. Bickersteth, and many kind friends. Never see them no more. Hope meet again in heaven, if I be good boy. I go home to my country, and learn to build house, and ship, and boat, and do as Englishmen do, and worship Jesus Christ our Saviour. New Zealand taboo†, and New Zealand God, all nonsense. Englishmen's God the true God. I pray to him, and have no more Mr. Cough‡. I shall be very glad if you come and

* Kangaroo. The vessel in which they sailed from New Holland.

† Taboo. A ceremony by which New Zealanders make any thing sacred.

‡ A cough.

preach to New Zealand men. God bless you. Farwell. TEETERREE.

N. B. Mr. Hassall is the son of a Missionary, who sailed in the ship Duff. He is come to England to receive instruction for the ministry, and intends to return to New Holland.

AMERICAN EDUCATION SOCIETY.

FOURTH REPORT

Of the Directors of the American Society for Educating Pious Youth for the Gospel Ministry—Sept. 29, 1819.

It will be recollected, that, at the commencement of the present year, the Directors were reduced to straits by the want of funds. They found themselves obliged either to suspend appropriations to beneficiaries, or to exhaust the treasury of all monies subject to their disposal. Casting themselves on the kind providence of God; and the liberality of the Christian public, they determined to exhaust their treasury; and then made a solemn appeal to the friends of Zion, whether this noble institution, towards which vacant churches and Missionary Societies had begun to look with such elevated hopes, should proceed with its great undertaking, or whether the Directors should be compelled to withhold farther aid from those, who were relying upon their patronage. The appeal was not made in vain. Public benevolence was roused to action. New societies were formed; new benefactors were secured; and old societies and benefactors increased their contributions; the treasury was liberally supplied; and the Directors enabled to proceed in the discharge of their duty with fresh satisfaction, and with brighter prospects of success. And they desire now to unite with others, in gratefully acknowledging the divine mercy, which has crowned the efforts of the Society through the past year. The goodness of God in promoting their benevolent object, has dissipated the fears of the most timid, and surpassed the hopes of the most ardent. Trusting in that same divine goodness, the Directors indulged the confident

hope, that the public liberality will not only continue, but increase. It must, they think, be perfectly obvious that, without a constant augmentation of the funds of the Society, notwithstanding all that has been done, and whatever efforts *they* may make to discharge their duty, the grand design of the institution must fail of its accomplishment.

In executing the trust reposed in them, the Directors, early in the year, adopted measures to engage ministers of known reputation, as agents for the Society. One of those, the Rev. Richard S. Storrs, spent about seven months in the service of the Board at the South. In many parts of South Carolina and Georgia, he found the people forward to promote this momentous object. The more intelligent and wealthy in that flourishing region of our country show an increasing sensibility to the importance of a well educated ministry, and of religious institutions, and a readiness, highly honourable to their character, to aid the designs of the Society by generous contributions. Several rich individuals have made liberal donations; and one* has distinguished his pious liberality by giving \$3,500 as a permanent fund.

The amount of monies already received, in consequence of the successful agency of the Rev. Mr. Storrs is \$3,000.†

The board have reason to expect still further and very important aid from the same quarter in promoting the object of this Society.

The other agent of the Board, the Rev. Edward Payson, limited his labours chiefly to Essex County, Mass. By his well directed efforts, he presented the object of the Society more distinctly than had been done, before the minds of a considerable portion of the people, living in that respectable and wealthy Country. The contributions received by the Treasurer, as the fruit of this agency, which was executed gratuitously, amounted to \$960.

* John Whitehead, Esq.

† This sum is exclusive of the above donation.

Besides this, the Directors hope the way is prepared for the formation of many auxiliary societies, and for a continual stream of bounty to flow, both from individuals and from permanent associations of men, into the treasury of the Society.

The benevolent ardor, which has been awakened the past year, has led to the formation of several auxiliary societies in different parts. Among these, there are two, which hold a distinguished rank, and upon whose generous aid in future the Board can rely with the most pleasing confidence;—THE YOUNG MEN'S SOCIETY IN BOSTON, and THE FEMALE SOCIETY FOR BOSTON AND VICINITY. From the former of these, the Treasurer of the Parent Society has already received \$500; from the latter \$753.63.

The Directors have also the pleasure to state, that a BRANCH SOCIETY has been formed in MAINE, and, on application, has been received, upon condition of their complying with the Constitution of the Parent Society. A BRANCH SOCIETY has also been formed in the State of Vermont. The EDUCATION SOCIETY IN CONNECTICUT has passed a vote in favor of becoming a BRANCH of the AMERICAN SOCIETY. AN AUXILIARY SOCIETY has been formed in Hampden County, Massachusetts.

It is no more than what justice requires, to state, that the AUXILIARY SOCIETY in the County of NORFOLK has from the first, exhibited a zeal and liberality in this cause, highly worthy of praise, and of imitation.

The Treasurer's statement will show to the honor of the various contributors, what has been the whole amount of receipts for the year; namely, \$19,330.

The number of Beneficiaries received by the Board during the year, has been 58. The number of those, who have been assisted by the funds of the Society the past year, is 161. The whole number on the list of Beneficiaries, from the beginning, 204.*

* Fifteen Beneficiaries have been added, since the annual meeting of the Society, at the quarterly meeting of the Board in October.

The Board rejoice in being able to report, that the literary improvements of the Beneficiaries, and their Christian deportment have, almost without exception, been represented to be such, as may justly afford satisfaction to their Benefactors, and excite lively hopes, that their future usefulness will, in the best sense, repay all the friendly assistance they are now receiving.

But considering the number of Beneficiaries, and that they are pursuing their studies in Colleges, Academies, and private Schools, throughout New England, and in several instances, in distant parts of the Union; the Directors are sensible, that the greatest possible vigilance is necessary in regard to their character and conduct. Under this impression, and from an earnest desire to maintain the necessary vigilance, they have been more particular and exact in requiring the proper testimonials respecting the diligence, the moral behavior, and piety, as well as the genius and indigence, of every Beneficiary. For any evidence of a radical want of economy, or of Christian circumspection; especially for any just ground to apprehend a disposition or character incompatible with the sacred object in view, the Directors feel themselves under imperious obligations to withhold charitable support. These consecrated funds, which are supplied by the friends of Zion, and, in part, by the hard labor and pious self denial of the poor, are not to be distributed at random. They are given for a specific object, and that object of infinite moment; namely, *to aid in preparing young men of requisite qualifications, for preaching the everlasting Gospel.* Unless those, who are assisted by these funds, possess those natural and moral endowments, and exhibit those improvements, which answer the views of the Society, as expressed in their Constitution; the funds are misapplied, and lost.

On this part of the subject, the Directors are impelled by a sense of duty, both for the sake of the Beneficiaries, and of the community, to speak with

the utmost plainness. It is obvious that young men of sanguine and aspiring minds are in no small danger of choosing the ministry, as a profession, from improper motives. This profession, at the present day, has many and strong attractives even to those, who exhibit little evidence of piety. In the first place, there is from all quarters a demand for ministers, more and more frequent and importunate; and every young man, who possesses even a common share of genius, may have a pretty sure prospect of a comfortable settlement in this profession. This profession too is held in high respect. In most instances, ministers are considered as men of consequence in the places where they reside; and if they support the clerical character in any good degree, will always receive the most respectful and affectionate attention from the friends of religion. Another recommendation of the sacred office is, that it affords opportunity for mental improvement, and generally secures to ministers the pleasures and advantages of a frequent intercourse with the most intelligent and polished members of society. And by many, who contemplate it superficially, and at a distance, the profession of a minister is supposed to be exempt, in an uncommon degree, from the necessity of labour, and to afford a prospect not only of honour, but of ease.—Under the influence of these, and other similar views, young men of ardent minds are likely to choose the ministry from wrong motives. To guard against this danger, it is necessary that ministers of the Gospel, and other enlightened Christians should, in every proper way, take pains to impress the minds of young men with the vast importance of the ministry, and with the difficulties, the wearisome, exhausting labors and hardships, which must be encountered in the discharge of its duties. Before young men are encouraged to apply for patronage to the Education Society, they should be examined and watched with the most vigilant fidelity. It should not be forgotten, that every instance of miscon-

duct, or of defective talents, in a beneficiary of the Society, will not only be matter of reproach to the Christian name, but will chill the ardour or public charity, recently kindled in behalf of this benevolent object.

The Directors feel the most solicitous desire, that young men, who are inquiring into the expediency of seeking an education for the ministry, should be guided by proper views, and be led to pursue that course, which will be safest for themselves, and most advantageous to the church. They ought to be impressed with a sacred dread of misapplying or wasting these precious treasures. They ought frequently to address to their own consciences and hearts such questions as these: *Shall I touch this consecrated charity, without the requisite qualifications? Shall I dare to commit sacrilege to gratify my own unhallowed desires?* As to their qualifications, they should remember, how difficult it is for young men, especially in such a case, to form a correct judgment of themselves. They should, therefore, guard against the influence of vanity and self love, and, with a pious docility, seek to know what is the will of God. They should solicit the serious advice of judicious ministers, and private Christians; holding themselves ready to submit to the most faithful examination, and the most satisfactory trial of their talents and their piety, and always feeling, that however desirable, honorable, and useful an office the ministry may be, unless they have the requisite character, it is better for them to be in any employment, than in that. Above all, they should implore the guidance and blessing of God. And if at any period of their education, their patrons or instructors should be convinced, that they have mistaken their object; they ought cheerfully to relinquish their education, how much soever their hearts may have been set upon it, and be satisfied, that it is their duty, and will be their honor and happiness, to serve God in that calling, for which they are the best qualified.

There is another caution necessary

to be inculcated. The vast importance of raising up able ministers of the Gospel is felt to a great extent in our country, and funds are collected to aid in promoting this object. Now young men, who are pursuing an education preparatory to the ministry, will be prone to rely passively upon this charitable provision so far, as to remit exertions they would otherwise be ready to make for themselves. Some, who might find it practicable to defray the whole expense of their education from some other source, may be inclined to solicit aid from this Society, not remembering that its funds are designed for those only, who are destitute of all other means of support. And even those, who are wholly destitute, may rest too quietly on public charity, and satisfy themselves with much less industry and economy than others have practised, who have been left to make their way by their own efforts. But whether young men ask for assistance *without cause*, or ask for more than is absolutely necessary; they are guilty of an impropriety, admitting of no excuse. They, who are appointed by this Society to manage its funds, wish these sober views of the subject to be constantly impressed on their own minds, and on the minds of their beneficiaries.

There is another view which the Directors have taken of the dangerous influence of the charity entrusted to them; namely, that it will be likely to detract from *energy of character*. Beneficiaries, whose wants are regularly supplied by public beneficence, will be in danger of falling far below the activity and usefulness of those, who have been obliged to struggle through great difficulties, and who rise to eminence in society by their own persevering diligence. The Directors have kept this dangerous tendency of charity steadily in view, and have laboured, by every practicable means, to counteract it. In the first place, they have made it their uniform principle, not to afford to any beneficiaries a *complete support*. Even if their funds had been so much larger,

as to be fully competent to this; they would have considered it the dictate of sound discretion, to grant only so much assistance to beneficiaries, as would be sufficient to keep them from sinking under too heavy a burden, and to give encouragement and success to their own diligent efforts.

It was partly on the same grounds, that the Directors in April last, adopted and published the following resolution; viz: "that it is the desire and expectation of this Board, that their Beneficiaries, in each stage of their education, should, as far as they have opportunity, employ at least two hours in a day, in productive labour, with a view both to aid them in defraying the expences of their education, and to promote vigorous health; and that their Instructors be requested to direct and assist them as to suitable employment."

The Directors, further, are not a little anxious respecting the *moral* influence, which may, in some respects, be produced on the character of the beneficiaries, by the habit of relying for support upon others; and would therefore earnestly call upon them, to use every possible means for preventing the effect which is feared. Every beneficiary should be led to reflect most seriously on the design of this benevolent institution, and on the end which is constantly to be sought by the application of its charities. He should never suffer the thoughts or feelings for a moment to steal upon his heart, that he has any *personal claim* upon the public charity, or that he has any right to complain, if it is withheld; or, if bestowed with ever so much liberality, that it is any reason for him to look upon himself with self-complacency. On the contrary, he should place himself habitually under the eye of Christ, the head of the Church, be affected with his own unworthiness, and be deeply sensible, that every favour conferred upon him, especially that which may contribute to prepare him for future usefulness, should excite the liveliest gratitude in his heart, gratitude first of all to God the giver of every

good and perfect gift, and then to all, who are moved by love to the cause of God, to assist in educating young men for the Christian Ministry. And if, in any case, an indigent youth, who is preparing for the ministry, should receive less from this sacred charity, than what is necessary to afford a complete supply of his wants; let him still remember, that what he does receive, comes from the hand of Christian benevolence; and that if he should possess such a temper of heart, as to be unthankful for a *small* gratuity, he would prove himself totally unworthy of a *greater*.

The Directors would also request the ministers and friends of religion, and especially instructors of public schools, to co-operate with them in guiding, and forming for usefulness, beneficiaries of the American Education Society; to exercise a watchful friendship over them, and to give any information to the Directors, which can enable them more advantageously, or more faithfully to execute their important and difficult trust.

(*To be concluded.*)

From the Boston Recorder.

REVIVAL OF RELIGION IN WARE, MASSACHUSETTS.

Among the rich variety of religious intelligence communicated through the medium of the Recorder, the work of the Holy Spirit, in special revivals of religion, hold a conspicuous place.

In all the triumphs of the Cross, displayed in the effectual operations of the Spirit, upon the hearts of sinners, the faithful ministers of Christ will thank God and take courage, the languid groans of private Christians will be revived, and the friends of Zion will rejoice together in view of the rising glories of the kingdom of our Immanuel.

Wishing to bear public testimony to the work of divine grace among the people of my charge, I shall attempt to give a brief statement of facts, touching the special work of the Spirit of God since my connection with this people. Should you think them worthy of a

place in your paper, you are at liberty to insert them.

At the commencement of my labours among this people, the whole number of professing Christians were less than fifty. Although at this period, religion seemed to be in a low state among us, yet, the professed people of God, appeared generally to possess in some good measure, the spirit of the Gospel.—They were enlightened into the great doctrines of salvation from the clear and faithful exhibition of truth in my predecessor.

Nothing remarkable occurred during the three first years of my ministry. We had some to weep over the desolations of Zion, who were not strangers to the duty of prayer. About the month of December 1813, there appeared to be some excitement among professing Christians. Symptoms of a glorious work of divine grace, began to make their appearance. These symptoms, be it spoken to the praise of divine grace, did not vanish like the morning cloud. The raised expectation of the people of God, was, in some measure, realized. God heard their prayers, appeared in his glory, and made bare his arm for the salvation of souls. About forty were added to the church as the hopeful fruits of this revival. This good work was followed by a state of lamentable declension. Becoming weary in well doing, God left us to reap the fruit of our folly.

The second season of refreshing from the presence of the Lord and the power of his Spirit, visibly commenced at a monthly concert of prayer, March, 1816. This work commenced in an unexpected and surprizing manner. It was a season of extreme moral darkness. With a few exceptions, the visible people of God were like the bones in the Prophet's vision, motionless. The men of the world had set up their standard, and unfurled their colors. Vain and ungodly amusements were multiplied. To all human appearance, we were swiftly ripening for ruin. But, as if to manifest, in a most conspicuous manner, the riches of divine sovereignty, and to give convincing proof that God can

work with or without means, the Holy Spirit was sent down like rain upon the mown grass, and as showers that water the earth. We had such a season of refreshing as can never here be forgotten by the saints.

Although there was no remarkable characteristic in this work, to distinguish it from many others, yet, all classes and descriptions of men, from the venerable old man, down to the child, seemed to be more or less affected by the work.

Subsequent to this season, as fruits of this revival, about seventy were added to the church.

We have the pleasure of recording another special work of the Holy Spirit, during the past winter. This glorious work made its appearance about the first of December, 1818. From the commencement for nearly two months, the work progressed but slowly. The people of God were exercised with alternate hopes and fears. While some began to grow discouraged, others manifested the determinate resolution of good old Jacob, when he wrestled with the angel of the covenant. We were not yet prepared for so rich a blessing as God had in store for us. Sometime in the month of January, the work became powerful. Throughout the limits of the town, an alarm was excited among the ungodly. Men and brethren, what shall we do, was the simultaneous enquiry.

In the course of a few weeks, a considerable number gave pleasing evidence of having passed from death unto life. Seventy or eighty have indulged an hope. Between fifty and sixty have already united with the church. Some of almost every age, have been made the hopeful subjects of this work. There is, however, a larger proportion of those in advanced life, found among the hopeful converts, in this late work, than is usual in revivals of religion. Eight or ten, between sixty and eighty, have indulged the pleasing hope of being born again by the efficient power of the Holy Ghost.

During the late work, a spirit of special prayer, was very manifest in the saints. Among the fruits of this good work, family worship holds a conspicu-

ous place. We now find an altar for God, in very many families, which, previous to this revival, lived without hope, without prayer, and without God in the world.

I am thoroughly convinced, from actual experiment, that much good results, in seasons of revivals, in visiting from house to house, and in conversing with individuals, upon their spiritual concerns. By looking into particular cases, we may learn more accurately what is their peculiar state of mind, and be better able to direct truth to the understanding and conscience. This course has been adopted, more especially in the late revivals, by my brethren, in this vicinity of towns, in which God has so gloriously displayed the riches of his grace, with great success.

The doctrines which have been blessed, in this and in the neighbouring towns, to the salvation of so many souls, may be styled the doctrines of the reformation. The entire depravity of human nature, absolute dependence, regeneration by the special agency of the Spirit of God, the prescience of the saints, the unchangeable nature of the divine government, the atonement, the electing love of God, future rewards and punishments, as well as the indispensable nature of repentance, faith, and an holy life, are some of the leading doctrines which have been constantly held up to view, and urged upon the consciences of men. In short, we have insisted upon the doctrine of salvation by grace alone.

SAMUEL WARE.

Ware, Dec. 16, 1819.

From the Evangelical Intelligencer.

Letter to the Editors, dated Gownesville, S. C. December 1, 1819.

"Early in the year 1818, a revival of religion appeared in Spartanburgh district, in the bounds of the Baptist Friendship church. It has progressed, and sometimes very rapidly, ever since. Between one and two hundred, who have professed faith in the Son of God, have joined that and the adjoining churches, as the fruits of this revival. It has ta-

ken place chiefly under the labours of the Rev. Miles Rainwaters.

"Shortly after the above, a revival appeared within the bounds of the Bethlehem congregation, principally through the instrumentality of the Rev. Thomas Bomar; an addition of about an hundred and perhaps upwards, has been the fruits of this, and it is yet progressing. This was immediately followed by another revival, appearing amongst the people about seven miles to the north-east from Spartanburgh court-house. Between sixty and one hundred have been added to the adjoining churches already, as the fruits of this last revival, and scarcely a church meeting passes among them, without large additions; it has been chiefly under the labours of the Rev. Thomas Weathers; and in August or September past, there was another revival that made its appearance about fifteen miles to the north of the last, in the bounds of the Buck-creek church, and under the superintendence of the Rev. B. Hicks, which has exceeded any thing that I ever heard of in this country; an addition of eighty-nine members to that church has already taken place, upon a profession of their faith, agreeable to the Baptist order. Of this number, sixty one joined at one church meeting. The above revivals are not confined to one sect or class of mankind, but in general has taken place among the youths. How attentive should our youth be, to claim the promise, "they that seek me early shall find me."

I remain in esteem, yours, &c.

JAMES WHITTEN.

From the Evangelical Intelligencer.

CHOCTAW MISSION.

Extract of a Letter from the Rev. Cyrus Kingsbury, to a lady in Charleston, dated Elliott, Choctaw Nation, November 15, 1819.

"We are not insensible of the great obligations conferred on us by our friends in Charleston. While labouring here in this wilderness, far removed from civilized society; it is animating to our hearts, and calls forth our warmest gra-

titude, when we hear that God is raising up those with whom we have no personal acquaintance, to come forward as fellow labourers in the same work.

As the Lord has disposed your hearts to bear a portion of our burdens, it is our duty to make you partakers of our joys. We wish you could visit this establishment, and witness the appearance and improvement of those for whose best good you are labouring. But as this privilege cannot be enjoyed, we must favour you with a brief description.

The present number of our scholars is 51; 41 males and 10 females. They are of all ages, from six to nineteen or twenty, and of all complexions, from full blooded Choctaws to the apparently white. I can assure you, they are not those ugly looking savages, that many would imagine. Many of them have fine open manly countenances, and are amiable and pleasant in their deportment. True they are children of heathen, and have little or no advantages for improvement, yet they possess sprightly tractable minds, and no person can be with them, without feeling deeply interested for their temporal and spiritual welfare. Some who began the a, b, c, six months ago, can now read in the Testament, and ten or twelve more in easy reading lessons. One or two who could not understand our language when they came, can now speak it correctly. While out of school, the boys are employed in labour out of doors and the girls in the house. They are at all times cheerful and contented, no one has left the school, or manifested a wish to do so.

Want of help, and want of means have obliged us to refuse many who have applied for admission into our school. We have at present 73 in our constant family, besides directors.

A wide field for usefulness is opening before us. The natives are anxious that other establishments should be formed in other parts of the nation; and \$2,000 annually, for 17 years, have already been appropriated for the support of one. Nothing is wanting, but devoted persons and efficient means, to put the great mass of children in this nation,

in a course of instruction. Pray the Lord of the harvest, that he would send forth laborers into this wilderness, that it may become a fruitful field.

About one hundred, including our scholars and family, attend public worship on the Sabbath. Their attention is serious. We have hope that the wife of a chief, has experienced the salvation of the gospel. You will probably hear, before this reaches you, of our deep affliction by the death of brother A. B. Williams. At present our numerous family are blessed with good health.

COLONIZATION.

The committee appointed to take measures for the colonization of the free people of colour, have chartered a ship to carry out such as are willing to embark. There are already 30 persons engaged to go from New-York, 50 from Philadelphia, and 70 from Virginia. They contemplate fixing the establishment at a place called Sherborough, 100 miles south of Sierra Leone, in a fine climate and fruitful soil. A ship of war will convoy them.

A writer in the New-York Spectator, makes the following appeal.

"To do good, and to Communicate, forget not."

An opportunity is now afforded to the philanthropist and patriot, to forward a work both novel and interesting. A Colony is about forming on the Coast of Africa, for the reception of captured slaves, who may be delivered from bondage by vessels of the United States.

The ship Elizabeth, lying at the foot of Cedar-street, North River, is expected to sail on the 16th of January, with a number of free people of colour from this city, Philadelphia and Virginia; and it is expected that many more will follow, when the settlement is established.

Any articles of clothing, provisions, new or second hand furniture, instruments of husbandry, or remnants of dry goods, will be very acceptable.

The Christian may look forward with delight, in seeing a door opened for the introduction of the blessed Gospel in this dreary land; and the free citizens of this

happy country, generally, will doubtless rejoice in an opportunity of contributing to the abolition of the odious, detestable slave trade.

It will be a pleasing recollection to such as afford their mite, in furnishing this mission, that they have deposited on board of the ship Elizabeth, some article, which fed or clothed, or contributed to the comfort of the first African Colonists from the United States, to the country of their ancestors.

CONNECTICUT EDUCATION SOCIETY

The Treasurer of the Connecticut Education Society received from the 1st of July to the 1st of January the following sums, viz:

Of Rev. Zebulon Ely, presented to him by the ladies of his Society to constitute him a member for life	\$20
Of Mrs. E. Burt, to constitute her a member for life, by Rev. Shubael Bartlett	20
Of David Judson, Esq. to constitute him a member for life	10
Of ladies of Rev. Mr. N. Hewitt's Society, to constitute him a member for life	20
Of Mr. Edward and Mrs. Eliza Hooker of the Retrenchment Society of Yale College, by S. K. Sneed	17 65
Of the same Society by Mr. Eastman	11 75
Of Capt Caleb Atwater, by Mr. Jeremiah Atwater	40
Of Mrs. E. Burt, Long Meadow, by Rev. Shubael Bartlett	30
Of the Female Cent Society Woodbridge, by Miss Charlotte Hemingway, Treasurer	12
Of the Yale College Retrenchment Society, by Mr. Brinsmade	8
Of the Female Education Society, Hartford, by Mrs. M. J. Hudson	127
Of Hon. Jonathan Sturges, by Rev. Mr. Hewitt	5
Of Mr. Ogden, Fairfield	5
Of Mr. Edward Hooker, by Professor Silliman	15
Total Amount	\$351 40

The above sums are contained in the annual Report published by the Society.

The following sums have been received since the 1st of September, viz:

Of John Hall, Esq. to constitute him a member for life	\$10
Female Cent Society, West Haven, to constitute Rev. Stephen W. Stebbins a member for life	20
Orin Fowler, for ten years	10
Female Cent Society, East Guilford, to constitute Rev. John Elliot a member for life	20

The same Society paid ten dollars the last year which was placed to the disposable fund, and is now transferred to this	10
Female Benevolent Society, to constitute Rev. Horace Talcott a member for ten years	10
Ladies benevolent Society, Middletown, Upper Houses, to constitute Rev. J. L. Williams a member for ten years	10
Rev. Bela Kellogg, to constitute him a member for ten years	10
From Female Benevolent Society, Farmington, to constitute Rev. Noah Porter a member for life	20
Mr. Lyman Coleman, from an unknown benefactor	2
Mrs. Fanny Bartlett	1
Contributions of Children at Sabbath School, Farmington	1 59
Rev. Shubael Bartlett	1
Rev. Daniel Clark, annual	1
Ladies' Benevolent Society, Middletown, Upper Houses, by Rev. J. L. Williams	6 87
Church in Plymouth, by Mr. Hart	11 95
Do. Hudson	5
Female Charitable, Soc. Southbury, from Mrs. Ann Mitchell, Treasurer	18
Rev. Wm Belden, for two years	2
Contribution of Monthly concert, Killingworth, by Rev. Hart Talcott	14
George Elliot, annual	1
Rev. Ira Hart, annual	1
Female Benevolent Society, Guilford, by Rev. Aaron Dutton	20 10
Rev. Platt Bassett, annual	1
A stranger friendly to the society, by Rev. William Ely	5
Contribution after Dr. Spring's Sermon	125
Rev. Andrew Elliot, annual	2
Rev. Charles A. Boardman, do.	1
Contributed by an unknown hand	1
Mr. Charles Sherman, annual	2
Rev. Ansel Nash, do.	1
Rev. Nath'l G. Huntington, do.	1
Rev. W. F. Vail	1 10
Rev. Asa Blair, for three years	3
Rev. Zephaniah Swift, annual	1
Professor Silliman, for one year	5
Lydian Society, New-Canaan, for use of Nathaniel Bouton, by Mrs. Bonney, Treasurer	20
Auxiliary Education Society, New-Canaan, by Rev. Mr. Bonney, Treasurer	4
Rev. Hart Talcott, annual	1
Mr. Edward Wilson, do.	1
Mr. Isaac Redfield, do.	1
Mr. David Redfield, do.	1
Mr. Warren Chapman, do.	1
Mr. Eli H. Elliot, do.	1
Female Soc. Petipaug, by Mr. N. Pratt	8
Association for the promotion of sacred music in the United Society in New-Haven, money received for singing at the Commencement of Yale College, by Mr. Ebenezer Johnson	30

First Church in Hartford contributed the first Sabbath in October, by Seth Terry, Esq. Treasurer	70
From Benevolent Society, Vernon, by Rev. W. Ely	20
From a lady, by N. W. Taylor	5
From another lady, by do.	1
From another lady, by do.	1
From Young Ladies' Benevolent Society, Sharon, by Miss Mary Ann Rockwell, Treasurer	19
From Hale's donation, by Hon. Sylvester Gilbert, Treasurer	100
From Deacon Lewis, New-Stratford	10
From Fem. Ben. Soc. Windsor	17
From Rev. Amos Bassett	5
From Stratford Fem. Ed. Soc. \$20	
From an Association of young ladies, Stratford, the avails of sewing	30
From Miss H. E. Armstrong	1 51
These 3 sums were transmitted by Miss Mary L. Rexford.	
From Fem. Cent Soc. Winchester	7 90
From a friend, New-Haven	1
From Fem. Ben. Soc. Middletown, by Miss Cornelia Hubbard	110
From Mr. Elihu Sanford, Jun.	3
From Miss Mary Nettleton	2 24
From Rev. Samuel Merwin and Rev. N. W. Taylor, the amount of contributions by their Churches at their united monthly prayer meetings during the last 14 months	113 16

Total \$1, 02 31

S. TWINING, Treasurer.

New-Haven, Jan. 1, 1820.

RELIGION EXEMPLIFIED IN THE LIFE OF POOR SARAH.

(Concluded from page 495.)

She was in the habit of bringing bags of sand into the village, and selling it for food. Sometimes she brought grapes and other kinds of fruit. But as she walked by the way, she took little notice of any thing that passed (except children, whom she seldom passed without an affectionate word of exhortation to be good, say their prayers, learn to read God's good word, &c. accompanied with a bunch of grapes or an apple. Thus she engaged the affection of many a little heart,) but seemed absorbed in meditation, and you might often have observed her hands uplifted, in the attitude of prayer. One day, after having observed her as she came, I asked her how she could bring such heavy loads, old as she was, and feeble. "O," said she,

"when I get great load, then I go pray God give me strength to carry it. So I go on, thinking all the way how good God is, give his only Son die for poor sinner; think how good Jesus be, suffer so much for such poor creature; how good Holy Spirit was, come into my bad heart, make it all new: so these sweet thoughts make my mind so full joy, I never think how heavy sand be on my old back." Here, said I to my hear, learn how to make thy heavy load of iron cares easy.

One day she passed with a bag of sand. On her return she called on me; I enquired how much Mrs. — gave her for the sand. She was unwilling to tell, and I feared she was unwilling lest I should withhold my accustomed mite, on account of what she had already received; I therefore insisted she should let me see. She at length consented, and I drew from the bag a bone, not containing meat enough for half a meal. Is this all? Did that rich woman turn you off so? How cruel, how hard hearted, I exclaimed! "Misse," she replied, "this made me 'fraid let you see it; I 'fraid you would be angry: I hope she have bigger heart next time, only she forget now, that Jesus promise to pay her all she give Sarah. Don't be angry, I pray God to give her a great deal bigger heart." The conviction, that she possessed in an eminent degree the spirit of Him, who said, "bless them that curse you," and prayed for his murderers, rushed upon my mind with energy, and I could compare myself in some measure to those who said, "shall we command fire to come down from Heaven," &c. I think I never felt deeper self-aborrence and abasement: I left her for a moment, and from the few comforts I possessed, gave her a considerable portion. She received them with the most visible marks of gratitude—arose to depart, went to the door, and then turned, looking me in the face with evident concern. Sarah, said I, what would you have? (supposing she wanted something I had not thought of, and feared to ask.) "O my good, Misse,"

said she, "nothing, only 'fraid your big heart feel some proud, 'cause you give more for nothing than Misse — for sand." This faithfulness, added to her piety and gratitude, completed the swell of feeling already rising in my soul, and bursting into tears, I said, O Sarah! when you pray that Mrs. — may have a bigger heart, don't forget to pray that I may have a humbler one. I will Misse, I will," she exclaimed with joy, and hastened on her way. Another excellence in her character, was, that she loved the habitation of God's house, and often appeared there, when from bad weather or other causes, many a seat of affluence was empty. She was always early, ever clean and whole in her apparel, though sometimes almost as much diversified with patches as the shepherd's coat. She was very old and quite feeble, yet she generally stood during public service, with eyes rivetted on the preacher.

I have sometimes overtook her on the steps, after service, and tapping her on her shoulder, would say, have you had a good day, Sarah? "All good, sweeter than honey," she would reply.

In the spring of 1818, it was observed by her friends that she did not appear at meeting as usual, and one of her particular female benefactors asked her the reason; when she with streaming eyes told her, that her clothes had become so old and ragged that she could not come with comfort or decency; but said she had been praying God to provide for her in this respect, a great while, and telling Jesus how much she wanted to go to his house of prayer, and expressed a strong desire to be resigned and submissive to his will. This was soon communicated to a few friends, who promptly obeyed the call of Providence, and soon furnished this suffering member of Christ, with a very decent suit of apparel. This present was almost overpowering to her grateful heart. She received them as from the hand of her heavenly Father and kind Redeemer, in answer to her spe-

cial prayer. But this did not in the least diminish her gratitude to her benefactors; but said she would go on, tell Jesus how good his dear people was to this poor old creature, and pray her good Father to give them great reward.

Two of the garments given her, she received with every mark of joy. On being asked why she set so high a value on these, she replied; "O, these just what I pray for so long, so to lay out my poor old body, clean and decent, like God's dear white people when I die." These she requested a friend to keep for her, fearing to carry them home, lest they should be taken from her. She was however, persuaded to wear one of them to meeting, upon condition that if she injured that, another should be provided; the other was preserved by her friend, and made use of at her death.

Thus was this humble band of female friends, honored, by anointing as it were the body, beforehand, to the burial. And I doubt not but that her prayer was heard, and will be answered in their abundant reward. The last visit I had from her was in the summer of 1818. She had attended a funeral, and returning, called at my cottage. She complained of great weariness, and pain in her limbs, and showed me her feet, which were much swollen. I enquired the cause: "O," said she, with a serene smile, "Death come creeping on, I think in grave yard to day, Sarah must lie here soon." Well, are you willing to die? do you feel ready? "O, I hope Misse, if my bad heart tell true, I willing and ready to do just as Jesus bid me; if he say you must die, I glad to go be with him; If he say, live and suffer great deal more, then I willing do that; I think Jesus know best. Sometime I get such look of heaven, I long to go see Jesus; see happy angel, see holy saint—throw away my bad heart, lay down my old body, and go where I no sin. Then I tell Jesus; he say, Sarah, I prepare a place for you, then I come take you to myself. Then I be quite like child, don't want to go till he call me." Much more she said upon this

interesting subject, which indicated a soul ripe for heavenly glories. When we parted, I thought it very doubtful whether we ever met again below. In the course of three weeks from this time, I heard that Sarah was no more. Is Sarah dead? said I: and the enquiry gave rise to the thoughts contained in the following lines.

Is Sarah dead? let not a sigh arise,
To mourn her exit from this world of woe;
Rather let tears of joy suffuse the eyes
That oft have wept her suffering state below.

Is Sarah dead? then those poor aged limbs
So long with pain and weariness oppressed,
An easy bed in yonder grave shall find,
"And long and sweet shall be the sacred rest."

Is Sarah dead? then never, never more,
Shall hunger force her from her wretched cot
With eager step, a morsel to implore,
Where poverty and tears are heeded not.

No longer bent beneath a heavy load,
I see her struggle on her weary way,
With lifted hands, imploring strength of God
To bear the heat and burden of the day.

That untaught mind shall now lament no
more

Its scanty knowledge of God's holy word;
Or grieve that she had not begun before
To banquet on the goodness of the Lord.

I lov'd thee, Sarah, for I well could trace
My Saviour's image on thy humble soul;
Your heart the seat of his Almighty grace,
And every action prov'd its sweet control.

O happy Sarah! though so poor and low,
That few on thee would cast a pitying look,
Since thy Redeemer deign'd his love to show
And wrote thy name in life's immortal book:

And rather far, would I thy triumph's share,
(And ere the triumph all thy sorrows feel)
Than gain the laurel earthly conquerors wear,
And all the sceptres kings and princes wield.

Thus, while the pen of many a ready writer is employed in imparting instruction, reproof, or correction, to the rising, or risen generation; while the deeds of the mighty are recorded with splendour, the exploits of the heroes proclaimed from the house tops, and the virtues and charities of God's people are exhibited, that others may see their good works and glorify their Father who is in heaven, I would, according to my humble ability, snatch from oblivion the example of one, who, though scorned by the proud, and overlooked by the great, yet was known and beloved by a humble few, and by them the grace of God was magnified on her account.